

# The Appleton Crescent.

BY RYAN &amp; BRO.

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JAMES RYAN, H. D. RYAN.

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## Baccalaureate Sermon

DELIVERED BEFORE THE GRADUATING CLASS OF LAWRENCE UNIVERSITY, BY PRESIDENT R. Z. MASON, JUNE 22D, 1862.

Pro. 13, 2. All the ways of a man are clean in his own eyes. But the Lord weigheth the spirit.

The General fact here stated by the pen of inspiration is that a man is better pleased with his own ways than with those of another; that his ways are agreeable to himself; that he prefers them not because they are right according to a correct standard, or because they are beautiful or good according to a correct taste, but because they are clean or inviting to his eyes. This language represents a general fact or condition of human nature. The Bible is the mirror in which are reflected the peculiar features of our humanity. It is a faithful delineator of character. With a few delicate touches of the pencil, its authors have done more to portray our real characteristics; to set us up or set us down according to our merits, than all the books with which we are acquainted. This passage is not mere Rhetoric. It is not thrown in for embellishment. It is a simple statement of a most important fact, which has a wide and universal application.

We propose to look at this maxim of Divine truth from the stand point of fact through the medium of consciousness. The poet has said "not one would change his neighbor for himself." We are all self-pleased and self-pleasing beings; fond of being the heroes of our own stories. Man asserts his individuality by a consciousness of self respect; by a perpetual, never-to-be-forgotten recognition of his distinct isolation from all others. There is in us no blending of identities; no such softening of our individual asperities or smoothing of the rugged points of character as to bring us to the condition of a mere aggregation of rational life. Naturalists lay it down as a principle abundantly proved in the economy of animal life, that the lower order of beings are less distinctly individualized than the higher; that the little polyp that has secreted from its body the limestone of whole continents is not so much a separate, individual existence, replete with all the functions of life, as a colony or group, radiating from a common center and enjoying the conditions of a common physical existence. Man, the crown and climax of creation, is different. Though a common current of sympathy may permeate every human soul, yet man is distinct, isolated from every other individualized. Much as we may labor in the discipline of losing ourselves in the general mass of rational and intelligent life about us, much as we may strive to believe that as individuals we are nothing, but as a race we are all things, yet the thought which is uppermost within is this, viz: that all which renders life in any important sense desirable is the *meum* the *idiosyncrasy* which distinguishes him from all other men and things.

We look within and are on the whole pleased with the general state of things. We may see in the light of better models of manhood many things demanding attention and admitting improvement. But on the whole, unless rigorously critical, there is hearty acquiescence in our present moral and intellectual status as an adequate and true expression of the possibilities of our nature. Were it not so; were we dissatisfied with ourselves as we occasionally are; had a spirit of restlessness and uneasiness got possession of us we should immediately move out of our present moral and intellectual habitat into one more in accordance with the ideal state to which we aspired. When a man's mind has received such a shock by any event of Divine Providence that his former habits and tastes are no longer clean in his own eyes in the terse language of the text; when through the aid of other's optics he sees filth where he formerly saw cleanliness; deformity instead of beauty; chaos instead of order; falsehood instead of truth; evil instead of good—then the man begins to reform. The ideal no longer pleases; it no longer agrees with the real. A wide chasm divides them. Such a man will dwell in that locality no longer than that he can move himself away. He will no longer tarry in the Ohio river delta who built his house on an elevated ledge, but who discovered as the warm days of spring appeared that he had erected his dwelling immediately over a den of rattlesnakes.

While, as a general fact, then, we are so self-satisfied; so pleased with our own ways; so in love with old habits of thought and association that change is disagreeable, unwelcome, and even offensive, still there are events in the Providence of God of so disturbing and revolutionary a character that we feel compelled at times, and after the lapse of long intervals of quiet and repose, to take up our line of march to new and more advanced positions. Such is the condition of an unregenerate heart when awakened to a sense of its spiritual wants. It has all its old tastes, passions and loves to enthrall it, to proffer the anodyne, and clamor for undisturbed possession; but the element of disturbance is at work; the leaven of conviction is doing execution, and the man must abandon old positions and move to new. A new order of things is to

be established; a new creation is about to be inaugurated. The spiritual nature here, like what occurs in the crust of the earth in the history of Geological changes, having rested through one of her long cycles, now experiences the pangs of the second birth, the throes of a coming revolution. A similar change not unfrequently occurs in the history of many a rustic youth when the idea of obtaining an education first gets possession of him. With the most cursory self-examination he discovers that he is profoundly ignorant; he sees that about all he knows is to get up in the morning and retire at night; to eat, drink and work. The ox which he drives by his side knows about as much, and perhaps with its brutal strength can achieve more. But the boy ignorant as he knows he is, sees a multitude of things about him that challenge his attention. He sees the seasons come and go—the complex machinery of nature forever in motion. He discovers order, method and beauty in every phenomenon. In other words he finds within himself a soul of measureless capabilities and without him a world of infinite extent and variety to exhaust those capabilities upon. Of these the plodding brute never thinks. But the mind of the simple rustic in the form of his driver is stirred. He will no longer be content with enough to eat and drink and an ox-team for companions for twelve hours out of the sixteen of his daily term of wakefulness. He sets forth in quest of new ideas. He has been conservative long enough. He starts for the High School, the Academy or College. This event marks an epoch in his history. The boy migrates from the habitat of the farmer to that of the philosopher. Something akin to these facts is observed in the history of most men. Our opinions, our politics, our religion, our philosophy, are all correct to us until we can get something better. They are on the model of truth and right according to the standards of our individual tastes.

But what is the practical lesson taught by this text? 1st. The natural tendency of many of the opinions in vogue among men and the consequent duty of mutual forbearance and toleration. Few honest men deliberately violate the conventions of the hour. But such is the suppleness and capacity for self-deception in the human mind, that the dishonest and depraved manage to conceal from their own consciousness the real convictions with which they are burdened. How many men with the range of our acquaintance are there who form totally different judgments, respecting themselves, from what their most charitable neighbors form of them? In their estimation they are the pink and pattern of piety, worthy to be canonized and enrolled in the calendar of the saints. It is a notorious fact that Jeff. Davis has grown religious, in his way, in all the advancing steps of this diabolical rebellion. He has appointed many fast days, and recently joined the church where he is expected to pray every Sabbath, thus, "From all ambition, envy, conspiracy and rebellion; from all false doctrine, heresy and schism; from hardness of heart and contempt of thy Word and Commandment, God Lord deliver us!" Whatever we may think of the perfidy of this arch rebel he is undoubtedly trying, probably quite successfully, to make his ways clean in his own eyes. Nor is it likely he will ever get out of that way of thinking till the Lord weighs his spirit and finds him wanting. That Mr. Jeff. Davis is an honest but mistaken man or even a distant approximation to it is more than most abundant charity can concede; but must we not allow that he has achieved such a triumph over the convictions of his sober judgment as to have wrought out the idea of his honesty in his own mind? Nine tenths of the clergy in the cotton states have reached the same state of delusion. Metaphysicians tell us that a man can repeat a lie so often that he believes it to be the truth. Now although even a charitable construction of motives and conduct cannot palliate the glaring hypocrisy of these men, yet in making up our estimates of men and things in the march of present events, we must remember this significant fact: we must remember that each has originated under different circumstances from another; that each occupies in the Universe of God a different stand point from his neighbor; that each has his own peculiar horizon for the limits of his vision, and although there is great sameness in all this infinite diversity, yet there is the ground-work for that unavoidable antagonism of sentiment, opinion and experience which we see everywhere about us.

Doubtless an prolific source of difference of opinions in Theology and Metaphysics grows out of the uncertainty and laxity of definitions. Language at least is an imperfect vehicle of thought. We can never by means of it convey our exact Psychological states except in Mathematics where definitions and terms are fixed and inflexible. We can hardly convey truth to others. It must be seen to be believed. It must be experienced to be embraced, and when embraced as a demonstrative experiment it will not be surrendered.

This view of the subject intimates to us forbearance and patience towards what we may deem errors in honest minds. They are not errors to them. They are the best views they can take for the time being. Such persons have just reached that attitude in spiritual and intellectual life where the object in dispute is about half-seen. The Calvinist sees in the Government of God Divine Sovereignty. The Arminian sees free-agency. Each is a little blind to the other's view, for neither one nor the other sees the whole system. Now would any man marvel if in process of time it should be ascertained that these two systems, representing the antipodes of metaphysical theology for many centuries, were essentially consistent? The two great parties represented by these views seem to be standing on opposite ridges of the same great mountain range of God's absolute truth. The Predestinarian sees distinctly that his foundations go down deep into the earth below. He is ready to swear that the theoretic views of the Divine Government upon which he rests his faith strike down into the solid globe of eternal verities. The Arminian is just as well assured in regard to his. Now is it too much to say that both parties in the essential features of the several systems are right? Is it too much to believe that these two opposing systems of Theology, seemingly so distinct, to those who stand at the summit and are hardly able to get a glimpse of the abysses below; is it too much to believe that after all they are firmly united at the bottom; that they are graded with beams of granite and iron in their everlasting foundations, though a wide and vacant valley now lies between? It is the ultra view presented by either party that has startled the world from that each is supplemental to the other in the whole circle of truth. Instead then of wasting our strength in trying how widely we can separate, let our future ambition and points of difference be, who shall attain the highest, the noblest, the most intellectual, and spiritual culture; who shall exhibit the most knowledge, taste, refinement, liberality, and goodness, blended with the highest type of rational piety.

But again the text suggests a standard of authority to opinions in philosophy and religion among men. The race has been laboring for centuries in vain to reach in its philosophy and religion theoretical perfection—mechanical infallibility. This has been the desideratum of the age; the supposed Philosopher's stone that would convert all our baser metal into gold; our evils into good; our vices into virtues. To this end experiment on experiment has been tried, learned volumes have been written, and prodigious efforts made to gain so important a point. But to this day the infallible creed has never been written; the immaculate church has never been founded; the flawless institution has never been reared. Among all these productions of the wise and good, and great, no standard of mere human origin is deemed correct, except by a limited few, who fulfill the maxim of Solomon, "All the ways of a man are clean in his own eyes."

But what, it may be asked, is the value of our opinions; our creeds; our philosophy if they cannot be relied on? They can in most cases be relied on for the purposes for which they should be used, viz: as a stepping stone to something better; as an expression not of truth in all its entirety and fullness, but as an approximation to it. We should treat them somewhat as the astronomer treats the readings of his telescopes. He observes the right ascension and declination of the stars; the latitude and longitude of the moon. These readings now would be altogether unreliable unless he allowed for Parallax, Refraction, Precession, Nutation, Aberration, and the fifty other equations necessary in some cases to secure exact results. He applies one, it carries him beyond the true place in a given direction. He applies another, it carries him back over the precise value in another direction. But in every case he is narrowing down the error and reaching a point of accuracy which though not absolute is an approximation. After having introduced these corrections he must balance the errors of an imperfect instrument which no refinement of art can entirely remove and must make allowance for the personal equations, for no eye ever saw truly. But is this result of the astronomer, which is to unfold to us some of the most hidden movements of nature's machinery, now trustworthy? No, not as positively exact; for no two astronomers ever came out with exactly the same results. Each carries with him his unavoidable error and it is only by a further sifting and eliminating process that a still closer approximation can be reached. This is done by taking the mean of all observations made in all ages and by all men. Now suppose instead of carefully exposing and correcting these errors of the early observers our astronomers had assumed in everything their correctness, we could not now calculate an occultation of a star, or an eclipse of the sun, within twenty four hours of the true time. So with all ideas of whatever nature. Science ceases

to be respected when it ceases to be critical. Geology had not assumed its place among the noblest of sciences had the first faint and partial efforts of its cultivators been suffered to pass without criticism in the light of an ever widening range of facts and an ever-extending area of observation. It passed the ordeal of heated debate and steady opposition until its limbs were lithe and strong by the conflicts of the gymnasium. Christianity itself never showed such vigor and muscle as when it came out of the ordeal of its early contest with the heathen mind of the first three centuries. It is by patient toil and effort that every fact is adjusted to its place in the magnificent temple of truth. Each stone becomes the base for another in the series until the superstructure rises in grandeur and glory where its dome pierces the vault of the stars.

Is it not somehow so in the moral and religious culture of the race? Is it necessary in order to set a man out upon his upward journey that he should walk upon that level of conviction laid out with mechanical and rigid infallibility by other minds? The very conditions of probation could be destroyed if a man were set at work under a set of rules and principles and ideas as rigidly exact as mathematical demonstrations. Better let things remain as God hath fixed them; where the certain is ascertained from the uncertain, the known from the unknown; the constant from the variable; condition of things where none are exempt from a just and wholesome criticism. Without criticism there is no progress; without criticism there is no taste; without criticism the painter becomes a dauber; the sculptor a stone mason; the poet a rhymester; the philosopher a fool, and the Christian a bigot. It is the only wholesome way of ventilating ideas. The Catholic Church today by general consent of the religious world has more elements of efficiency in its than any religious body that ever existed. It is skillfully organized and powerfully worked. But there is one weak place in its machinery fatal to its permanency and final success. It is inflexible. It catches criticism. It is above the reach of discussion and hence above or beyond reform. It was adapted to past generations but not to the dawning light of a coming millennium. They in common with some other religious bodies have yet to learn that it requires more than one man, or one synod or concave of bishops or cardinals to express all truth. It requires humanity as a variable whole—a condensed and aggregated unit. But this text seems to me to throw light on some of the phenomena of the moral world hitherto not understood by all men alike. May it not compel us to admit that a man may become so enamored and enraptured with his own evil doings that he appears clean or right even in his eyes? There is enchantment in sin. A career of wickedness spreads out before the eye of its deluded victims a landscape of magical beauty—the deceptive mirage which gradually leads them on until they are lost in the dry and burning sands of perdition. To the voluptuary his pleasures appear invitingly beautiful. Gratifications of sense are to him good, and how easy for him to pronounce what he is accustomed to call good. He substitutes the principle of selfishness for the law of right. The spirit of evil comes down on a man in sympathy with sin as a storm-cloud envelops the mountain. The victim of vice has apprenticed himself to a series of abominations, which by a strange delusion have now become attractive, and he is no longer his own master. He is forever after a subject spirit under the blinding influence of a kind of spiritual enchantment. The man is morally insane. Sound-mindedness is best tested by the facility with which we can deliver ourselves from our prejudices from the sophisms and fallacies of perverted moral sympathies. This insanity has its lucid intervals. For the victims of it, when for a time they are brought under the influence of the Divine Spirit, or when there flares into the darkness, and dungeon, and den of perdition to see things in their true relation. It is the light of the sun shining through the fissures of the rocks illuminating the shades of Tartarus. Such men may have temporary convictions but their convictions are not acclamations arising from the normal action of their own minds. It is light from a higher and foreign source.

Can a different result from this be expected of so complete an overthrow of all the principles of common sense and all the laws of God, as is the case with a wicked man? God gives us no talents to squander. He takes away from him that hath not what he should have, even that which he hath. He demands as the condition of his retaining possession of his gifts, use, improvement, increase. Is not this clearly and unmistakably written in every law of the Universe? A diseased power ceases to perform its functions. Every limb in our bodies will shrink to skeleton size if the muscles are not vigorously used. They will soften if used delicately. The eye must be accustomed to light in order that we may see those of others. The Lord weigheth the ear, must be trained to music in order to

that we may distinguish chords from discords. The senses all must be exercised in a natural and legitimate way if they maintain their great functions as the inlets to knowledge.

The mental faculties follow the same law. Whatever powers we most employ we use with most facility and effect. We make ourselves what we are by use. Newton solved the great problems of Astronomy by using such powers as he had. Napoleon decided the fate of campaigns by the ready and rapid use of his great faculties of attention, abstraction and prescience. So with all the wonderful achievements in human history. Habit soon becomes our master. This law of use, then, if it pervades the physical and intellectual being, must also pervade the moral. If we neglect to use our moral and religious capabilities they become blunted, torpid, dead. If we refrain from cultivating feelings of reverence and awe those ethereal waves blown by the spirit of God over the surface of the soul cease to pulsate. The great deep of the heart's affectional nature congeals. The aspirations of the soul for the Infinite and Perfect are suppressed. The man becomes cold, callous and irresponsible to objects the most exalted, tender and sublime of which we can conceive.

If we refuse or neglect to cultivate feelings of interest and sympathy for suffering man every where, we shall soon find ourselves stunted and unmoved amid the most cogent and tongue-flamed facts that may be presented.

We can learn to pass with blind and stupid indifference the tender pleadings of innocent misfortune. No pulse of sympathy will ever visit us for the templed, the strayed, the fallen; we shall fail to be moved by the tears of outraged honor and womanly virtue. In fine, we shall find it all ways and everywhere, the fact that a wall of ice a fathom thick is increasing the heart; and that we are gradually but surely closing up all avenues of sympathy for the race. Does such a man live? He lives as if the universe of life, of motion of power and beauty, were a desolation. He lives as a stone lifeless. He is. Nothing more. He does not live, for living implies the exercise of feeling—the noblest, most universal and important of all our senses.

So of conscience. Let this faculty, implanted in us for the purpose of discerning the moral quality of actions, pass into decay; let its clarion notes of warning pass day after day unheeded; let its clear and heaven-born light go out, and what is there to arrest the progress of the soul in evil? What ulterior standard has the man to refer to? How, when this lamp of the soul has gone out, can the man discern between the evil and the good; between the pure and the impure; between the beautiful and deformed; between the false and true. This terrible sentence of judicial blindness in spiritual things, which smites the soul like the wrath of a thousand thunders, is the great and threatened penalty of a broken law. It is the grave of the second death; the hell of his own making; yet so deep and prolonged is the slumber, that the poor victim is unaware of his own condition or surroundings.

So deep are the lethargic effects of sin, that those very faculties of our nature most abused, not only lose the power of self-regulation, but the power of appreciation and of consequent enjoyment. Sin, which is nothing more than seeking happiness by forbidden methods, defeats itself in the divine system. For instance caviling scepticism not only takes out of our range of vision the objects seen by faith but cuts off from the future exercise of that faculty. In this particular it dwarfs the man. Brazen impudence or immorality is a mental habit which not only shuts off from the soul all that class of emotions peculiar to a delicate nature, but it also arrests the subsequent development of an essential characteristic of a refined mind. The use of exciting stimulants when carried to a certain pitch, not only fails to bring the desired pleasure, but destroys our power to obtain enjoyment by that means ever after. It is related of George the IV that he had become so sensual an epicure in his later years, he had so blunted his power of taste, that he could stimulate the palate only by sprinkling his food with assafetida. But the victim of any vice reaches his subject condition so gradually and silently that he learns to adjust himself to it. Stupidly he puts on the iron manacles of wicked habits and fancies, like the maniac, that he is the master in the Universe. As the blind man learns to dispense with his eyes so he learns to secure a sort of existence without the use of his natural senses. He fancies he is tollously threads his way through the labyrinth of obstacles before him, his course is unobstructed. He counts his way as clean or right according to the light in him. He fails to realize that his way is crossed by a solid wall of insurmountable difficulty, or that the light that was in him has become darkness.

But we are not to infer because our path is clean in our own eyes that it is so in the eyes of others. The Lord weigheth the spirit. We are not to infer because we

cannot see that nobody can. The wicked man is some like the ostrich which hides her head in the sand and vainly fancies that because she cannot see herself her pursuer can do no better. Though I may live profoundly unconscious of the pollutions of my own breast, yet others can see what I have hidden from my sight. The tall tale countenance publishes its tragic record so that all may read.

But how does this principle apply to us in a future state? This may be a hard point for us accurately to define in the brief time we have at command.

But does not our present life image forth in an important sense the life to come? Is not the future foreshadowed by the past and present? Are not peculiarities universally possessed by our race to be retained as essential to our being hereafter? Man dying or dead is still man. Passed to angel life he still possesses all the peculiarities of his mundane nature. Otherwise his identity would be destroyed and his being lost. May not then the true idea of the future loss of the soul consist in this fatal and insane substitution of evil for good—a thorough and complete inversion of all the powers of mind?

May not the terrible and threatened evils due transgression consist in an eternally growing obtuseness of perception, an advancing coarseness of taste, till it ends in an utter want of appreciation of all the power, higher, nobler sentiments of our nature? In this view the death spoken of in the New Testament is not the death of the substance of the soul, but the death of the unused or misused faculties. It is the erosion of conscience; the dwarfing of the benevolent affections, and the withering of the moral and pathetic sensibilities. In spite of the loss of all these there may be in full exercise the keenest and proudest intellectual powers. This view of the subject, while it vindicates in the fullest manner the immaculate justice of God, also invests him with that infinite and inexhaustible goodness which has so provided that every intelligent sentient being will possess all the happiness of which his intellectual and moral powers render him capable.

To illustrate the nature of this loss take the following analogous fact: Naturalists tell us that rank in the animal kingdom depends on the number and perfection of the organs of sense, by which the animal of whatever species maintains his connection with the material world and the living creation. There are animals so low in the scale of being that they are of a single sense and that merely a dull, obtuse feeling. Others have two; others three; while all the higher animals have five. Man has five, to which many are inclined to add a sixth—the transcendental faculty—and it may be possible that in a future state the inlets to knowledge will be increased far beyond that. Now it would seem to be the province of evil to blur, and blunt, and blot out forever that power of our nature which we abuse in the act of sin. While on the other hand it is the province of righteousness to improve, refine and perhaps multiply these sources of knowledge, of power, of emotion and happiness. If this view be correct what intense interest does it lead to our choice of good or evil. Behold the worm at your feet; his single sense of feeling is dull and coarse; his motions sluggish, and his whole life a type of stupidity. The most ravishing music may vibrate upon the air where he poises up his slimy form; the most beautiful forms and colors may be visible to an eye that could see them; the most grateful odors may float upon the breeze; but all these things are to him as good as dead. He hears not, he sees not, he smells not. Pardon him, may raise his head in the broad light of day a half inch above the dunghill on which he was born, but he sees no beauty, he hears no music, he smells no fragrance. Now it might be hard to convince the poor worm that he was not happy. He enjoys his lot; he is content in his humble sphere; he aspires no higher. But is he any the less a loser when compared with higher types, because he has been assigned so low a place and adapted to it?

May it not be so with us in a future State? Sin will never render us generically anything else than men, but it may so dwarf and enfeeble our powers that we shall inevitably sink low in the scale of being. The soul can open or shut for itself—the fountains of knowledge and happiness and yet be in its limited sphere, to which it has reduced itself, content. Such is our present power of adaptation. But it is the contentment of indifference; the happiness of stupidity and privation. They fancy their way is right. Why can we not say then that even the wicked are blessed? The worm basked in his chosen squalor is blessed; it wants nothing more. The dog in his kennel and the wild beast in his lair is each blessed. Life is already up to its capacity of enjoyment with them. So man if base and wicked may be blessed, and though not blessed as man should be yet he is as demons can be. If the capacity for enjoyment be greater than his surroundings can meet, he rises to a higher level and is ad-

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No patent laws restrict our power.  
For the whole world—Continent & ours.

**DR. ROBACK'S  
BLOOD PURIFIER**

and,  
**BLOOD PILLS**

been introduced to the public for more than six years, and have acquired an immense Popularity, exceeding any Family Medicines of a similar nature in the market. An appreciating public was not long in recognizing their possessed remarkable Curative Properties, hence their,

**Rapid Sale**  
consequent profit to the Proprietor, thus enabling him to expend

**Many Thousands**  
dollars each year in advertising their merits, and publishing the

**Numerous Certificates**  
which have been showered upon him from all parts of the Country.

peculiarity of the

**Blood Purifier and Pills**  
that they strike at the root of Disease, eradicated every particle of impurity

**In the Blood,**  
the life and health of the body depends on the purity of the blood. If the blood is poisoned, the body drags a miserable existence. These medicines

**Are Unequaled**  
for curing

Scurvy, Rheumatism, Liver Complaint, Dropsy, Biliousness, Constipation, Indigestion, Headache, Stomachic, Colic Pains, Cholic Morsus, Indigestion, Pain in the Liver, (Dyspepsia), etc.

ONE person writes her daughter was cured of nine years' standing, and St Vitus' dance of two years.

ANOTHER writes, his son was cured of his flesh had almost wasted away. The doctors pronounced the case incurable.

ANOTHER was cured of Fever and Ague or trying every medicine in his reach.

ANOTHER was cured of Fever Sore Throat had existed thirteen years.

ANOTHER of Rheumatism of eight years. Cases innumerable of Dyspepsia and Liver complaint could be mentioned in which the Purifier and Pills

**Work like a Charm.**

**The Blood Pills**  
are the most active and thorough pills that we ever have introduced. They act so directly upon the Liver, exciting that organ to such an extent as that the system does not relapse into its former condition, which is too apt to be the case with simply a purgative pill. They are really a

**Blood and Liver Pill,**  
which, in conjunction with the

**Blood Purifier,**  
will cure all the aforementioned diseases, of themselves, will relieve and cure.

Headache, Constipation, Colic Pains, Cholic Morsus, Indigestion, Pain in the Liver, (Dyspepsia), etc.

Try these medicines, and you will never regret it.

Ask your neighbors, who have used them, and they will say they are

**Good Medicines,**  
and you should try them before going for a physician.

Get a Pamphlet or Almanac of my local agent, and read the certificates, and if you have ever doubted you will

**Doubt no more.**

As a proof that the Blood Purifier and Pills are purely vegetable, I lay the certificate of those eminent chemists, Professors Gifford of N. Y., and Leake of Cincinnati.

Read Dr. Roback's Special Notices and Certificate published last a complete proof of this Paper from time to time.

Price of the Scandinavian Vegetable Blood Purifier, \$1 per bottle, or \$5 per dozen n. Of the Scandinavian Vegetable Blood Pills, 50 cents per box, or 6 boxes for \$3.

Principal Office and Warehouse, No. 6 East Fourth St. Building from Main St., Cincinnati. — Laborer's Co. 18 Hammond Street.

**FOR SALE BY**  
G. K. SHAW, Appleton,  
C. G. ATKINS, Appleton,  
D. E. WOODWARD, Horticultural,  
JOHN HUNT, Kaukauna,  
CHAS. WOODWARD, Stephentonic,  
and by merchants and druggists generally through-  
out the Union, and in the larger cities and towns in  
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College Avenue..... Appleton, Wis.

**WHOLESALE AND RETAIL**  
**DRUGGISTS.**  
— AND DEALERS IN —  
**Books and Stationery,**  
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Fancy Articles, Perfumery, Fine Hair and Toilet Brushes, Children's Toys,  
**BABIES' CABS.**  
Razot, Willowash and other Brushes, Pure White and Lightest for Medical Uses, Trusses, Supporters and Shoulder Braces,  
**OILS,**  
Kerosene, Whale, Sperm, Tanners', Neats Foot, Machinery.  
**RAW AND BOILED OILS**  
ALWAYS ON HAND.  
Patent Medicines of all the most reliable brands, and warranted genuine also Confectionery, Cigars, Tobacco, Kerosene, Burning Fluid, Lamps, and all articles kept in a Drug and Book Store, which will be sold cheap.

**ALLEN & JACKSON**

Our Woodland Home. James Ryan, Local Editor. Henry D. Ryan, Assistant Editor. POST OFFICE DIRECTOR. Mr. J. P. Miller, apartment in the city, on the 10th of June, 1902, at 10:30 a.m. Mr. Miller, a resident of the city, was found dead in his apartment, on the 10th of June, 1902, at 10:30 a.m. Mr. Miller, a resident of the city, was found dead in his apartment, on the 10th of June, 1902, at 10:30 a.m.

CHURCH DIRECTORY. St. Paul's Church, First Ward, Rev. Joseph Anderson, Pastor. Services on the morning at 10:30, in the evening at 7:30. Sabbath School and Bible Class in the morning at 10:30, in the evening at 7:30.

SECRET SOCIETIES. The Grand Lodge, No. 1, A. O. U. W., meets at the Masonic Hall, every 1st and 3rd Tuesday in each month, at 7:30 p.m. The Grand Lodge, No. 2, A. O. U. W., meets at the Masonic Hall, every 1st and 3rd Tuesday in each month, at 7:30 p.m.

What a beautiful pond of water! What a beautiful pond of water! What a beautiful pond of water! What a beautiful pond of water! What a beautiful pond of water! What a beautiful pond of water! What a beautiful pond of water! What a beautiful pond of water!

Rev. Mr. Palmer will hold Episcopal services at the Court House, Sunday morning at 10:30 o'clock, a. m. That is a gay spot on College Avenue, in front of the burnt district. How rubbish look like a dilapidated St. Clair.

The business card of Wm. Clegg will be found in today's Crescent. He is a good shaver and hair dresser, and should be patronized. The steamer Portage passed down the river last Saturday evening with two heavily loaded barges in tow. She seems to be doing a good business this summer.

Geo. M. Smith, our Mammoth Book Dealer, who is now at the East, has sent on a tremendous pile of the latest styles Wall Paper, Curtains, &c., and they have arrived. Go and see! We understand from the Street Commission the reason that no street mud hole on Onondaga street has not been filled was in wet weather it can't be repaired when dry there's no necessity.

We understand Diphtheria has appeared in some of the Towns in the Co. It is a very popular! Otherwise the general health of this section was never better. All who have fruit trees on their premises better keep a keen lookout for petty thieves. Already brats or lumps of the genus boy have commenced depredating on cherry trees. Catch the plunderers, and then handle them without "kiddies."

MEAN—A Chicago firm have arranged and published, in sheet music form, the beautiful tribute to Gov. Harvey, and say it was written for the Madison Journal "by a young lady in her teens." It was written by Miss MARY A. A. PHINNEY of Appleton.

We see by posters that Mrs. Francis Lord Bond is announced to lecture to our people this evening, at Adkins' Hall. The subject of her lecture is "Political Slavery, including physical and mental, as well as Slavery North and South." Mrs. Bond's reputation as a public speaker ought to give her a full house.

Water in our city wells, previous to the recent heavy rains which have fallen, had become quite low. Even now it will become necessary to exercise care or we shall all have to draw water from the river. The heavy showers received were very much needed, as vegetation had begun to assume a yellow, parched appearance.

John S. Lester, & Co., conclude that Appleton is plenty large enough to well support two Drug Stores, so they have opened up among us, and now being fairly located in the Crescent Hotel Block, they inform our readers by advertisement, of particulars. Mr. Lester, one of the firm, is a gentleman, and cannot fail to build up a good trade. Success to the new Drug House!

"A bad penny always returns." The last Motor contains a slight attack on the Crescent, because we told the truth in regard to the Hutchinson Family by pronouncing them a humbug. The communication was signed "Liberty," was written by a former scribbler of the Free Press, and was carried to the Editor by the man who has always done the dirty work for the Republican party of Appleton! Further comment is unnecessary.

GREENVILLE—Louis writes us up top letter from this town, setting forth its progress and prosperity, and telling about their "doings" on the 4th, but our space is so limited we are compelled to omit the larger portion. He says: "Pioneers here, who created 729 shanties, are now substituting lamp houses, that would do honor to the wealthiest country. We are improving our farms and building fine frame barns, as rapidly as possible. On the 4th, with friends from Hortonville, Ellington, Dale and Appleton, we raised a pole and flag at the house of Jules Perrot, and then set down to a sumptuous repast in a pleasant grove. After discussing the dinner, some gathered in a group to hear the latest news, which, by the way, was in the Crescent, while others amused themselves playing ball and other sports. All enjoyed the occasion.

35 per cent. saved! The subscriber proposes to sell at cost for cash the following goods for thirty days: Cassimere, ladies' cloth, muslin, de laine, challis, de laine, hawes, shawls, shirtings, bannets, hats and caps, hosiery and shoes, from 6 to 12 cents. Brown sugars 9 cents, white coffee 25 cents, and sugar 12 cents. We keep no splendid one dollar Young House, and we 12 shilling ladies' shippers' that give out in one day, but superior articles. Buy only for one store, and have no old musty goods to ship from one establishment to another, keep all kinds of groceries, hardware and dry goods, and do not mean to be underpaid for cash. New salt, flour and pork at the lowest prices. Appleton, June, 1902. P. WHITE.

ADKINS' COLUMN. UNION! stated last. PEOPLE'S EXCHANGE. Cash Still Purchases Goods! PAY & HUMPHREY. HANK THE BEST AND CHEAPEST STOCK. SUMMER CLOTHING. Beer offered the Public in Appleton. Groceries and Provisions. Hardware & Tinware. Hats & Caps. Boots & Shoes. Custom Department. Broad Cloths. Harris' Cassimeres. Silk Mixed Cassimeres. DRESSING. Linen & Cotton GOODS. WOOL YARN. All Cheaper than the Cheapest. Singer's Sewing Machine. \$2,000 REWARD.

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NOTICE TO TAXPAYERS. The following is a list of taxpayers in the town of Appleton, for the year 1902. The list includes names, addresses, and the amount of taxes due. The list is organized by ward, starting with Ward 1 and continuing through Ward 10. The amounts are listed in dollars and cents.

Ward 1. The following is a list of taxpayers in Ward 1 of Appleton, for the year 1902. The list includes names, addresses, and the amount of taxes due. The amounts are listed in dollars and cents.

Ward 2. The following is a list of taxpayers in Ward 2 of Appleton, for the year 1902. The list includes names, addresses, and the amount of taxes due. The amounts are listed in dollars and cents.

Ward 3. The following is a list of taxpayers in Ward 3 of Appleton, for the year 1902. The list includes names, addresses, and the amount of taxes due. The amounts are listed in dollars and cents.

Ward 4. The following is a list of taxpayers in Ward 4 of Appleton, for the year 1902. The list includes names, addresses, and the amount of taxes due. The amounts are listed in dollars and cents.

Ward 5. The following is a list of taxpayers in Ward 5 of Appleton, for the year 1902. The list includes names, addresses, and the amount of taxes due. The amounts are listed in dollars and cents.

Ward 6. The following is a list of taxpayers in Ward 6 of Appleton, for the year 1902. The list includes names, addresses, and the amount of taxes due. The amounts are listed in dollars and cents.

Ward 7. The following is a list of taxpayers in Ward 7 of Appleton, for the year 1902. The list includes names, addresses, and the amount of taxes due. The amounts are listed in dollars and cents.

Ward 8. The following is a list of taxpayers in Ward 8 of Appleton, for the year 1902. The list includes names, addresses, and the amount of taxes due. The amounts are listed in dollars and cents.

Ward 9. The following is a list of taxpayers in Ward 9 of Appleton, for the year 1902. The list includes names, addresses, and the amount of taxes due. The amounts are listed in dollars and cents.

